

1952

the NATIVE VOICE

OFFICIAL ORGAN OF THE NATIVE BROTHERHOOD OF BRITISH COLUMBIA, INC.

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VANCOUVER, B.C., DECEMBER, 1952

PRICE 10 CENTS



The Native Voice Joins Chief William Scow and the Officials of the Native Brotherhood of British Columbia in Wishing . . .

A Merry Christmas and A Happy New Year!

TO ALL OUR READERS
AND TO THE NATIVES OF CANADA AND THE UNITED STATES OF AMERICA

First Canadian Naval Victory

In 1639, the Spaniards outfitted an armada under Bartholomew De Font at Callao, Peru, to discover the Northwest Passage.

Apparently they have no record of the return of this fleet to Peruvian waters.

About this time a fleet of six ships arrived in Queen Charlotte Islands waters off the big Haida village of Ninstink on Anthony Island, off west coast Moresby Island.

Without warning the Admiral of the Spanish fleet ordered a broad-

side fired into the village and the villagers took to the woods, but having a telegraph smoke signalling means of communication, the villagers contacted all the many large villages along the west coast of Moresby and arranged for assistance from them.

These associated villages were well organized for a type of naval warfare quite similar to the kind used by the Norsemen of Europe with fleet commanders (admirals), squadron commanders, vessel (war canoes), captains, etc., and in each canoe, standing in the bow was a priest who pounded out the tempo

of the stroke, the while singing the original great native populations have survived the epidemics of white man's diseases and much legendary history is lost but the secrets locked in the ruins of the villages and in the midden from them will eventually be unraveled and perhaps even the secret of the end of the captives from the first great Canadian Naval Battle and the details of the fight may even be made known.

The fleet commander of the Haidahs had heard of these strange people in their huge canoes and determined to capture as many of them as possible and gave instructions that none should be killed unnecessarily.

The resulting battle favored the natives and five ships, with surviving members of their crews, were captured—one ship got away. Whether the escaping vessel was able to return to Spanish ports is unknown.

There is no reference to any survivors from the captured ships in any of the legends now extant—were they executed, were they enslaved, were they later adopted into the Haidahs?

It was customary for the Haidahs to make slaves of those they captured in battle if they were not otherwise disposed of. Apparently fine physical specimens were adopted into the tribes after a probationary period. There have been various articles of excellent craftsmanship discovered in the boles of great old trees where they may have been hidden by captured or hunted interlopers or by natives, and under the stumps of great and ancient spruce have been found copper ornaments of finest workmanship, but to date, no really serious archeological explorations have been made.

Only a tiny remnant of the or-

Mr. E. C. Stevens, of Skidegate, has in his garden a small cannon with date 1469, cut on lugs that may even be a memento of the fight.

Coqualeetza 'Fellowship' Off to Excellent Start

The Coqualeetza Alumni Association decided at their meeting held November 29th at 375 East Pender in Vancouver to reorganize under the name of Coqualeetza Fellowship to accommodate those keenly interested in work carried on by Alumni, and the organization will be registered under that name.

The entertainment followed the meeting. A gentleman who failed to leave his name played two nice selections on the steel guitar; Mr. McGillivray and Mr. J. Bowe, with violin and guitar; Dominic Charlie and his family highlighted the evening with three interpretations of Indian dancing. Hillbilly music by the George family from Deep Cove was especially good.

Mrs. Mildred Valley Thornton, the noted artist, showed slides of some of her famous paintings of totem poles of B.C. A pat on the back to Johnnie Bowe for his good work as emcee. Canadian Indian students Clarence Walkem and Alfie Scow, attending UBC, expressed good wishes to the organization.

Dancing followed with L. Kirkpatrick and his orchestra.

First prize on the draw was won by Doug Wilkinson, editor of Indian Time, an Indian tray; 2nd prize to Mrs. Louisa Wilson, Bella Bella, B.C., a velvet cushion; 3rd prize to Mrs. Peter Pirie, Sardis, B.C., a table lamp; 4th prize to Mrs. S. A. Woolgar, 2142 Collingwood,

Vancouver, an Indian basket. Door prize of a huge turkey, donated by Mr. Pirie of Sardis, was won by Mrs. Mabel Stanley, 232 Airport Rd., Vancouver.

Officers elected were: President, Mr. Edward Elliott, Duncan, B.C.; 1st vice-president, Mr. L. Kirkpatrick, 1605 Salsbury Dr., Vancouver; 2nd vice-president, Mr. Alfred Scow, 2985 W. 12th Ave., Vancouver; secretary, Mrs. H. Fergusson, 1896 W. 1st Ave., City; treasurer, Miss Ella Gladstone, 2006 W. 2nd, City.

Proceeds of social and draw will go toward educational and charitable purposes for the benefit of Canadian Indians.

Greetings and Best Wishes

to all our friends
of The Native
Brotherhood

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Musqueams Elect Their Young Folk

They've buried the hatchet at last on the Musqueam Indian Reservation. And for a coffin they used a plywood, democratic ballot-box.

For the first time in history the Indians at Point Grey have chosen to elect their leaders by secret vote, under terms of the new Indian Act.

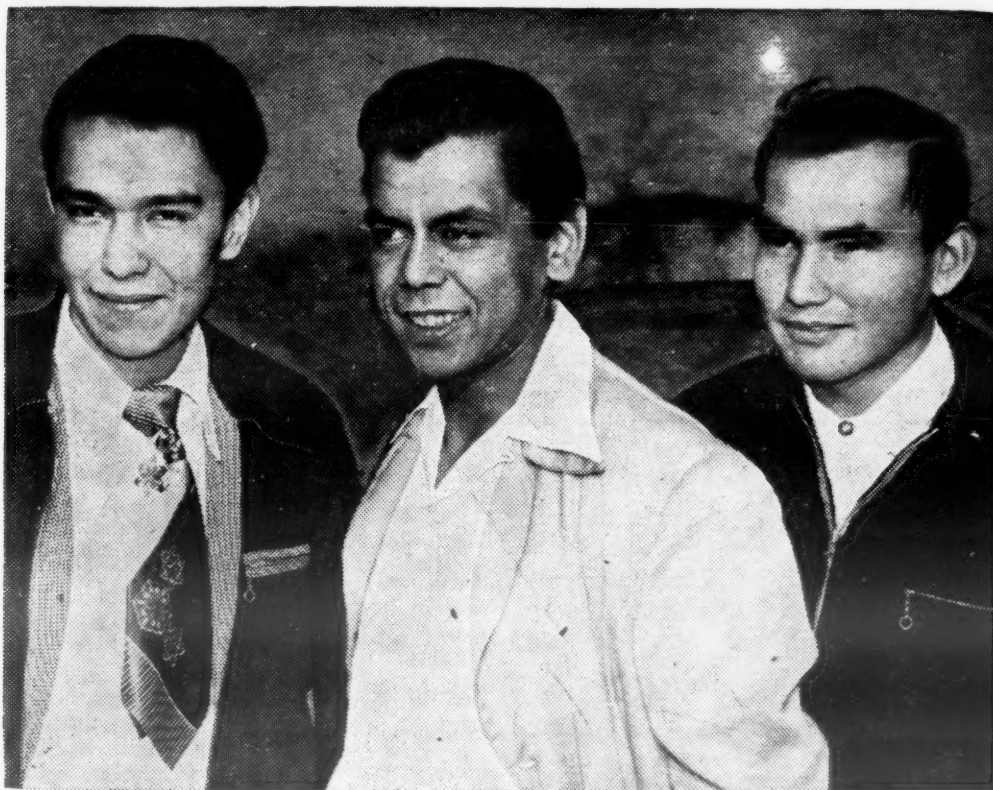
On November 29th, the elders of the tribe sat round the voting station and wondered what sort of job the young men with their white man's notions would make of governing the 270 Indians there.

The Musqueams now have the youngest chief in Canada—22-year-old Chief Johnny Sparrow. He, too, would have been chosen by ballot-box—but has had no rivals for the post.

His council of two is also Canada's youngest—22-year-old Billy Guerin and Andrew Charles, 21, chosen Saturday.

Runner-up in the polling was 24-year-old Mrs. Connie Louie, daughter of elderly, retiring Chief James Point.

In the days when the tomahawk ruled the council-of-war, the trio of young braves would have got



—Courtesy Vancouver Province

NEW LEADERS of Musqueam Indians, chosen for the first time by secret ballot, were named recently. Centre is Chief Johnny Sparrow, 22, with his councillors, Billy Guerin (left), and Andrew Charles. New chief is youngest in tribe's history.

scant hearing from their elders. Now in a changing world the old men look to the young to fight their battles.

"Living near a large city, with

fast-moving changes, the Musqueams must now select leaders learned in the ways of the white man," said a spokesman for the band.

Chief Sparrow studied political science and history at University of British Columbia. Guerin went to Vancouver College, and Charles, whose mother was the first Indian woman councillor in Canada, was

educated at Alberni Residential School.

The fisherman-chief has great plans for the future. "First, we want to get rid of the old houses here. Then we must try to get a new meeting hall," he said.

A few old heads wagged wisely in agreement. Sage words, even if they did come from a young head.

Merry Christmas!

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Message From "Ike"

OFFICE OF DWIGHT D. EISENHOWER

Commodore Hotel
New York 17, New York
November 28, 1952

Dear Friend:

Because of his extremely busy schedule and the heavy mail he has been receiving, General Eisenhower has asked me to thank you on his behalf for your recent message of congratulation. The many heartwarming messages which we have received have been a source of encouragement to all of us. General Eisenhower deeply appreciates your thoughtfulness in communicating with him.

Sincerely yours,

Sherman Adams,
Assistant to
General Eisenhower.

Publisher Native Voice
Vancouver, B.C. Canada

Ideals For Klemtu School

By C. BARNES

"THE SUN in the morning creeps over the hill" but, as often is the case, in Klemtu, the sunshine is obscured by clouds. The value of Education in our school is obscured for many—adults and children—by the ability to fish and earn money, without the ability to do much reading (beyond the comics), writing and arithmetic.

Education, in my ideals, is to fit each child to become a good citizen, able to take his place in the world. The three R's are important, but besides these, to build a good character, the children need guidance at home, in church, in school and everywhere.

Our Junior Red Cross is active in training the children to be leaders in conducting meetings where "I Serve" is uppermost in their minds and on the "Sea of Life" to avoid the "Rock of Selfishness."

Our young co-operators are doing good work and setting the example of working, playing, singing and praying together for the good of all.

The co-operation shown by many parents and guardians, the Village Council and others is, in turn, shown by the children in a willingness to be educated.

Our Social Studies gives the children a better understanding of others and that our responsibilities, as good citizens, extend beyond Klemtu in our striving for a better world.

In Natural Science, the study of God's Wonderful World, I teach the children to appreciate beauty in the common everyday things and thankfulness for God's abundant goodness to everyone.

Education, for some, is difficult to acquire, but once acquired is easy to carry. We then realize how much more is to be learned, for education continues as long as life. The hope of the world lies in its boys and girls—the future citizens. A healthy mind in a healthy body makes possible an education in the good things of life and avoidance of wrong. When they grow up they will try to do the right.

An article in our school copy of the magazine, "World Friends," entitled "Gifts for the World"—gifts of Youth, Love, Tolerance, Truth, Honesty, Joy and Peace—the World is the speaker—

"Thank you, my children, for your wonderful gifts. With your gifts we can look into the future with faith and courage for a happier, better world."

My earnest wish is that as teach in Klemtu School I may be able to say "Thank you, my children, for your wonderful gifts," which in some measure I have helped you to give to Klemtu and the rest of the world.

A Christmas Thought

THIS LITTLE story may reach you a little late for Christmas, but nevertheless it can be applied all year around.

As everybody knows, Christmas is the time of giving, and when I see the evergreen and the lights being installed in the downtown shops, and the beautiful cards in their shining colors, I remember the words of our Blessed Saviour, "The blessing of the Lord be upon you"—Psalms 129:8. I believe that in saying this, he was referring to all those kindly folk who, when seeing their fellow men in need of help, were willing to go all out in their effort to help them.

I don't believe this applies to just this one season, but to all of the months in our year.

This was brought home to me the other day, when I received in the mail a letter from a very dear friend of mine, who, by the way, is a Winnebago Indian. The letter was full of the usual conversation that a letter usually has in it, but there was one paragraph that sent a cloud over my heart. It read: "I have been in the hospital, and the doctors tell me I will not be able to work for quite some time. What is my little family going to do in the meantime?" There are three besides himself—his wife and two children. The children are his dead brother's, whom he took to raise when they were quite small.

As a friend and a close one at that, what was I supposed to do? I haven't a lot of money. I have just an average job whereby I manage to keep the wolf from the door, but here was a friend who needed my help. Was I going to leave it up to his relatives to help him, or was I going to do something? The Lord spoke to me, and I did the latter. This is what I did.

I told friends of mine who had children, and asked that they look through their clothing, also their toys and any other article that might have some use. They responded generously, and I was able to send quite a box to my friend.

Now the moral of this story is to do good to our fellow men, and we can with very little effort on our part. The cost is small compared to the joy and happiness we receive from taking part in it. This time of the year should bring out that feeling of thankfulness and brotherly love. Not because we think that by giving to others we will in return receive a gift from them, but because it gives one the feeling that he has done something to ease the burden that circumstances has placed on the shoulders of a fellow man.

Those of you who read this little story, give it a try, and see if this doesn't give you a joy that you have never experienced before. Your own life will be enriched, and those of your friends who participate will be all the better, because they heard the cry of the downtrodden, and responded with a generous heart.

There are hundreds of your townsmen who need your help, so open up your hearts and let the sun shine in. You will be blessed a thousand times over. Try to remember the gift that the Lord made us, when he gave up his only son, so that we might have the gift of everlasting life.

Now may the Creator bless you with many Christmases yet to come, and give you a happy, and a joyous New Year.

I have spoken.

Ka-ron-to-wah-nen,
H. O. Waltermeyer.

An Indian Prayer

"Oh GREAT SPIRIT: Whose voice I hear in the winds, and whose breath gives life to all the world, hear me. I am a man before You, one of your manly children—I am small and weak. I need Your strength and wisdom. Let me walk in beauty and make my eyes ever behold the red and purple sunset. Make my hands respect the things You have made; my ears sharp to hear Your voice. Make me wise, so that I may know the things you have taught my people. The lesson you have hidden in every leaf and rock. I seek strength not to be superior to my brothers, but to be able to fight my greatest enemy—myself. Make me ever ready to come to You with clean hands and straight eyes, so when life fades as a fading sunset my spirit may come to You without shame."

—From Chief Yellow Lark.

ON THE PRAIRIES

Christmas A Century Ago

By HUGH DEMPSEY

Christmas on the prairies during the great fur trading days bore little resemblance to our ceremonies and celebrations today. In those bygone days the Indians had their own religion and were only mildly interested in the festivities of the white man.

Paul Kane, a famous painter from eastern Canada, made a trip into the prairies and British Columbia in 1847-48 and wrote about his Christmas at Fort Edmonton, within what is now the Province of Alberta. This narrative showed how well the Indians and the traders got along together and how the Indians were invited to share the Christmas dancing.

In describing the holiday, Kane began by telling about the dinner, at which only the traders and missionaries were invited.

"At the head," he began, "before Mr. Harriett, was a large dish of boiled buffalo hump; at the foot smoked a boiled buffalo calf. Start not, gentle reader, the calf is very small, and is taken from the cow by the caesarean operation long before it attains its full growth. This, boiled whole, is one of the most esteemed dishes amongst the epicures of the interior.

"My pleasing duty was to help a dish of mouffle, or dried moose nose; the gentleman on my left distributed, with graceful impartiality, the white fish, delicately browned in buffalo marrow. The worthy priest helped the buffalo tongue, whilst Mr. Rundell cut up the beaver's tails. Nor was the other gentleman left unemployed, as all his spare time was occupied in dissecting a roast of wild goose.

"The centre of the table was graced with piles of potatoes, turnips, and bread conveniently placed, so that each could help himself without interrupting the labors of his companions. Such

was our jolly Christmas at Edmonton; and long will it remain in my memory, although no pies, or puddings, or blanc manges, shed their fragrance over the scene.

"In the evening the hall was prepared for the dance to which Mr. Harriett had invited all the inmates of the fort, and was early filled by the gaily dressed guests. Indians, whose chief ornament consisted in the paint on their faces, voyageurs with bright sashes and neatly ornamented mocassins, half-breeds glittering in every ornament they could lay their hands on; whether civilized or savage, all were laughing, and jabbering in as many different languages as there were styles of dress. English, however, was little used, as none could speak it but those who sat at the dinner-table.

"The dancing was most picturesque, and almost all joined in it. Occasionally I, among the rest, led out a young Cree girl, who sported enough beads round her neck to have made a pedlar's fortune, and having led her into the centre of the room, I danced round her with all the agility I was capable of exhibiting, to some highland-reel tune which the fiddler played with great vigor, whilst my partner with grave face kept jumping up and down, both feet off the ground at once, as only an Indian can dance.

"I believe, however, that we elicited a great deal of applause from Indian women and children, who sat squatting round the room on the floor. Another lady with whom I sported the light fantastic was Cun-ne-wa-bum, or "One that looks at the Stars."

When Paul Kane wrote this episode in his diary, he had just returned from a trip to British Columbia, where he had painted pictures of the many tribes in the vicinity of Fort Vancouver and Fort Victoria.

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To the Unknown Mohawk Poet

(Lines written in the manner, as "To The Unknown Soldier," upon viewing a deserted Indian burying ground in Prince Edward County, Ont.; recalling too, Thomas Gray's lines: "Perhaps in this neglected spot is laid

Some heart once pregnant with celestial fire.")

Neglected by the hand of man, but not

By God's, this stretch of fern and sandy mound

Reveals perfection of the mind and thought—

The Spirit-ways these ancient Redmen found!

So peaceful, hidden, still, out-dreaming Time;

So softly through the forest steals the sound

Of swells upon the shore, a distant chime,

That lingers slowly as from mound to mound.

The seething, sweet, melodious rhythm keeps—

Sleep on, and rest—O soul! For you I pray—

Sweet rest; until above the world there leaps

The piercing, trumpet-clarion-call of Day!

—CHARLES EDWARD TUPPER,
Foxboro, Ontario, Canada.

Willie Johnson Buys Boat

(Received in Late November)

Willie Johnson from Blunden Harbor, visited the Vancouver office of the Native Brotherhood of B.C. and informed the Business Agent that he has purchased the 34-foot gill-netter "Nanaimo Chief" from the B.C. Packers Ltd.

He fished at Rivers Inlet during the sockeye season and had a very fair average.

Willie Johnson lost one of his arms when four years old while staying at Seymour Inlet Cannery. He got his arm caught in one of the cannery machines resulting in the loss of the arm. However, this has not proved a handicap as he is able to compete in all work in the fishing industry.

He intends to stay in Vancouver for a two-week holiday before returning to Allison Harbor.

New Day School
At Horse Lake

A new \$35,000 Indian day school has been opened on the Horse Lake Indian Reserve in northern Alberta to provide up-to-date educational facilities for the reserve.

The building is of frame construction with insul brick siding. It has a 36 by 24 feet classroom and a three-roomed teacherage. About 16 pupils are expected to enrol for the remainder of the term.

Drilling Rights
Bring \$19,000

Indians in the Sturgeon Lake area of Alberta's Peace River District received \$10,000 for their band funds recently for drilling rights on their reserve.

Royalite Oil Company made this top bid for the right to drill for oil on 250 acres of land on the reserve. This brings the total to more than 1,100,000 acres of Indian lands that have been leased for drilling in Alberta.

If the company is successful in their search, a regular payment of royalties will be made for every barrel of oil taken from the reserve.

Big Harvest
By Bloods

The Blood Reserve in southern Alberta reported a good harvest this year, with wheat averaging 20 bushels to the acre. This follows an ideal haying season, in which the Indians were able to cut about 42,500 tons. About half of this total was baled and sold outside of the reserve.

More than 600 cattle also have been sold this summer and fall, while pastureland has been termed "excellent."

Fifteen new homes were built with the band funds during the year to provide accommodation for young farm couples. The homes are purchased by individuals on an eight-year, interest-free repayment plan. Several more homes are planned for next year.

WITH BEST WISHES FOR
CHRISTMAS

and

A HAPPY NEW YEAR

from

F. Ronald Graham

to the

NATIVE BROTHERHOOD OF
BRITISH COLUMBIA

I wish to extend to all of our readers, in Canada, U.S.A., Mexico, South America and to those who live in far-away lands across the salty sea, a very special Merry Christmas Greeting and A Happy New Year Wish.

O Great Spirit, make Peace and Sunshine in the hearts of all men, not only on Christmas Day, but in every other day of the year.

I Have Spoken!



Jasper Hill (Big White Owl)

(Eastern Associate Editor)

130 Duvernnet Ave.,

Toronto 13, Ontario, Canada

Continued from October

By Newell Collins

Tecumseh and The War of 1812

(Chapter 4—Continued)

From available reports, it can be estimated that the per capita consumption of liquor by the warriors of the Wabash valley in 1801 was something like ten gallons. This could not fail but be destructive to health and morale. Theft and murder became common; sickness and misery prevailed.

Of the Piankshaw, Wea and Eel River tribes only a few warriors remained. These tribes were referred to by Governor Harrison as "the most depraved wretches on earth", doubtless a good description at the time.

Tecumseh, the Prophet and others of the more farsighted chiefs attempted by organization of central authority, to control the sale of whiskey as well as the cession of lands. Naturally they received little cooperation from the white traders who derived much of their profit from the sale of whiskey and found that the lavish use of it was greatly to their advantage in their bargaining with the Indians.

3. By treaty all accused murders were to be tried under the American law. When an Indian killed a white man, he was surrendered and tried before white judges, found guilty as a rule, and promptly hanged. When the situation was reversed, public sentiment was such that the conviction of a white man was next to impossible. Prisoners escaped, witnesses disappeared, and in various ways the ends of justice were defeated.

4. The too intimate association of white frontiersmen with Indian women was not only destructive to morals, but resulted in the spread of disease. It may also be noted that such diseases as measles, scarlet fever and smallpox did not exist on this continent before the coming of the white man. The Indian appeared to have little resistance and a relatively small percentage of those who contracted these diseases ever recovered. In New England whole tribes had

been virtually wiped out by such epidemics.

While we have no positive evidence that the whites deliberately made use of infectious diseases in their efforts to dislodge the Indians from the Northwest Territory, somewhat earlier, in 1763, General Jeffrey Amherst, from his headquarters in New York, wrote to Colonel Henry Bouquet in command of the Ohio frontier: "Could it not be contrived to send the smallpox among those disaffected Indians?"

To which Bouquet replied: "I will try to inoculate the ——— with some blankets that may fall into their hands, and take care not to get the disease myself."

5. Dishonest and unauthorized traders cheated the Indians in purchasing their furs, frequently following the hunting parties and supplying them with liquor in order to despoil them.

Governor Harrison was well aware of the evils arising from the close contact of the two races and dutifully reported them to his superiors. However, his own personal authority appeared to be limited to issuing proclamations and President Jefferson was powerless to enforce any measures which might correct these evils.

Another reason for the lack of harmony between the administration and the Indians was that many of the officers and Indian agents had been appointed for political reasons and had little knowledge of Indian customs or language. The

result was that many of the tribes had an unfriendly feeling toward the "Seventeen Fires."

WHILE the condition of the Indians was becoming more and more miserable, the British agents at Fort Malden continued to distribute presents and supplies, and it was natural for the dwindling tribes to seek help in that direction.

During Harrison's administration fifteen treaties had reduced the Indians' hunting grounds by 33,000,000 acres, leaving only about one-fifth of their original area. Game was correspondingly scarce. In "purchasing" lands from the Indians the government never paid more than two cents an acre, while the price charged settlers averaged about two dollars.

Harrison's treaties aroused considerable opposition among the Indians, but by various devices such as the granting of small annuities and the free distribution of whiskey, the consent of some of the chiefs was obtained.

However, under the influence of Tecumseh and other chiefs, the flood of discontent was rising and in May 1810, when 150 bushels of salt were to be delivered as a part of the settlement promised under the treaties of 1809, Tecumseh refused the shipment, charged the Americans with having deceived the Indians, declared that the cessions of 1809 were invalid and insisted that they be annulled. It was during this month that Harrison re-

ceived the alarming news that the Indians were gathering on the Tippecanoe in considerable numbers.

IN July, John Barron was sent to Prophetstown with a message. Barron was an experienced interpreter and served in connection with most of the subsequent negotiations between Governor Harrison and the Indians. The governor's communication was addressed to the Prophet and was to the effect that if lands had been purchased from those who had no right to sell them, they would be restored. The governor stated that he had full authority, but that the matter could be taken up with the President, if the Prophet desired.

The Indians were invited to visit Vincennes for the purpose of conferring with the governor personally. The Prophet appeared to be sullen and hostile but Tecumseh listened to the message and promised to comply. The Prophet denied any hostile intentions, but declared that it would not be possible to maintain peaceful relations with the United States unless the government would recognize the principle that all of the land was the property of all of the Indians.

In some cases, protests were addressed to the President directly, but these were likewise without result.

It is claimed that by the summer of 1810, Tecumseh had a following of five thousand warriors.

(To Be Continued)

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News Report From Klemtu

By WILLIAM FREEMAN

Klemtu completes new road. Willing hands and a prolonged Indian summer helped to speed up completion of this well constructed road, and it was done in record time. All work was done under native supervision and the direction of our village council headed by Chief Counsellor Peter Neasloss. The construction bosses were Andrew Robinson, Joe Robinson and Louis Hall. All work was in voluntary free labour as decreed by the council.

The townsite was bustling with activity for a period of nine days and the female members of the village served refreshments and liquors in the evenings to the workers.

The residents of this village expressed a vote of thanks to Arthur Robinson of Hartley Bay, also to A. Barnes who are not permanent residents of this village contributed to the work.

The finished road is nicely done something new, and would be credit to any other town larger than Klemtu. It draws compliments from our visitors, including a lengthy oration from local Indian Superintendent, P. Prudent, who paid tribute to the splendid co-operation and forwardness of the Klemtu Council and the enterprising spirit of our young people.

In a previous general meeting, the residents of this village voted unanimously to be governed under the jurisdiction of the revised Indian Act, and the appointed chief system. This would be more towards democratic principles and favorable to the advanced and enlightened future generations. This is taking away from the old hereditary chief system which was a dictatorship nature of having a chief controlling a village for lifetime although he may be unimpaired and unprogressive and lacking incentive for community leadership.

In order to speed up our pace in the traditional period in Indian we must break away from the old systems that had rendered their usefulness to our forefathers. The doors of the institutions of higher learning are wide open and we must not impede but

encourage the rising generation to take advantage of this opportunity and this would lead the Native races to a happier destiny.

New Shipmate

Our manly, broad shouldered missionary of the MV Thomas Crosby, Rev. R. H. McColl, finds an attractive shipmate. This master mariner also pilots the souls of men Heavenwards and his ministry entails extensive travelling by motorboat, rowing and walking. Last winter on one of his ports of call he met with a serious accident; he either stepped on an icy sidewalk or a banana peel and he had a bad fall. Being a heavy set man, the impact of the fall broke his leg and he was confined in a hospital. While lying on his back on a hospital bed, he must have given out with a sales talk and popped the question to his favorite nurse and when he was mended, they went back east and got married.

As these newly-weds had rendered services and chose to labor among the natives, we came to regard them as one of us and our respect and esteem for them is best expressed in a tangible way. When they resumed their periodical calls, a warm reception and shower was awaiting them at our village hall. And may they have many years of uninterrupted service of bringing messages of cheer and hope to the dwellers in the remote and isolated sections of this island-studded west coast of the continent. Good sailing to Ray and his attractive shipmate.

The natives had been accused of being ungrateful and taking things for granted in the past, but we do deeply appreciate and are grateful

for the men and women with noble minds that came to labor among us for our uplift. The trouble was that our forebears developed a trade language known as Chinook and although they tried to express their minds and gratitude in Chinook it was falling to deaf ears because not all the whitemen in the past mastered that wonderful language. We have progressed so far and at this half century mark we tried to show our undying gratitude to the missionaries, doctors, teachers and nurses for their untiring efforts and fruitful work among the natives. When we had attained that goal, when we arrived at the main stream of a Canadian national life and were granted the unconditional franchise, we find we are indebted to the pioneer missionaries because it was them who gave us our first bit of education.

One of our overnight guests was Dr. W. W. MacPherson of Victoria, president of the B.C. Conference of the United Church of Canada. He was homeward bound after presiding in the Prince Rupert Presbytery Conference. His evening service with us was well attended and the choir rendered anthem selections and shortly after he gave us an inspiring message and able definition of a passage of scripture, he was invited to spend a social hour with us in village hall. Local talent rendered vocal solos, duets, instrumental presentation of gospel hymns as well as group singing. Refreshments were served.

* * *

Official Status

Through a press release and it was conveyed to us verbally that our delegate to the Prince Rupert Presbytery Conference terminating recently at Prince Rupert, William Robinson was given official status as our local lay preacher. Our hearts are warmed with admiration at this turn of events, considering that he labored so long for the good of his fellowmen and asks nothing in return other than to be an anchor for good in our community. Services of a permanent missionary was withdrawn from us some years ago and as Klemtu is like any other village and its people are subject to the many diversities of life, a withdrawal of a missionary can be damaging to any community. Brother Robinson realizes this and his most cherished dream was for the restoration of a permanent missionary in our village and when this dream did not materialize, he assumed the responsibility of leading his own people and kept us on even keel. Perhaps that immortal writer, Longfellow, had in mind, men such as Brother Robinson when he wrote the following lines:



WILLIAM ROBINSON
... Gains Signal Honor

The insanity of noble minds
That never falters or abates
But labors and endures and waits
Till it foresees he finds
Or what it cannot find creates.

This is the second time in the annals of Klemtu that one of our own residents was given such recognition for Brother Robinson's predecessor and grandfather, the late James Robinson, Sr., was a holder of a local preacher certification presented under the auspices of the former Methodist Church. Such men are inspiring and permeates with moral rectitude, and can be helpful to maintaining a community from falling to the depths of degradation.

FORTHCOMING:
Mrs. Marguerite Kimble, of Bremerton, Wash., an evangelist and author of gospel songs, who is presently at Port Simpson, will visit us towards the end of this month. She admired the native people and had visited many other native villages in the north, but this will be her first visit to Klemtu.

Presbytery Held In Rupert; Klemtu Lay Preacher Named

Native Indian affairs and native personalities were prominent during the two-day autumn meeting of the Prince Rupert Presbytery, United Church of Canada, which completed its meetings in First United Church in Prince Rupert recently.

Delegates from 10 of the 11 churches within the Presbytery included five natives elected by their respective villages to represent them at the meetings of the Presbytery, and one elected to attend the concurrent meetings of the Women's Missionary Society presbyterial. Dr. William Robinson, of Klemtu, was given official status as local lay preacher, the first such recognition in many years in this area. Reports and letters presented to the Presbytery board showed the increasing extent to which the native people are taking responsibility for the work of the Church in the north coast area. Organ music as required was furnished by a native pianist, and natives served Communion on Thursday morning to the delegates.

The Presbytery heard from Dr. W. MacPherson, president, B.C. Conference, United Church, and Rev. L. G. Sieber, minister, First United Church, Prince Rupert, of first hand reports of the fact of attendance at the recent

gathering in Hamilton, Ont., of the United Church's General Council.

There the church's representatives had examined its activities in Canada, and in Korea, China, Japan, India, Africa, and Trinidad, while electing a missionary from India as its moderator, and being inspired by the spiritual insights of Nels Ferre, a theologian now lecturing at Vanderbilt University in New York state.

Dr. Ferre challenged the United Church to continue its worldwide efforts:

"In the light of pure reason you have no cause to hold back from attempting the impossible."

Delegates were told that 1000 professional workers would be needed to fill the church's standing requirements over the next five years, as well as \$5 million for construction of essential buildings. Rev. L. G. Sieber urged individual charges to meet their own financial requirements, and not to look elsewhere for assistance.

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Native Wanted As U.S. Indian Bureau Head

DENVER. — The National Congress of Indians decided after an all-night session, November 15, that one of their own people should be Indian commissioner under the newly-elected Republican administration.

A resolution adopted after long hours of bitter argument ordered a canvass by the executive council of the congress to seek a qualified Indian for the post, and to recommend its choice to President-elect Dwight D. Eisenhower.

Earlier, a resolution endorsed Alva A. Simpson of Albuquerque, N.M., as the congress' choice for commissioner. But the vote occasioned a walk-out by one-fourth of the convention. The splinter group returned on condition that the resolution be reconsidered.

The revised statement called for endorsement of Simpson, present chairman of the governors' interstate committee on Indian affairs, only if no competent Indian was decided upon.

Adoption of resolutions and election of officers early this morning ended the four-day conference at which 250 Indians represented some 60 American tribes.

D'Arcy McNickle, director of a

project of Indian community development being conducted among the tribes, said other resolutions were aimed at policies of the present Indian commissioner, Dillon S. Myer, and at the government's handling of natural resources on the reservations.

McNickle said the congress asked abandonment of a plan which he said would withdraw federal services—schools, hospitals, irrigation services, forest management, etc.—from the reservations and transfer them to state control wherever possible. He said the congress called the plan "premature and frightening," and suggested it might result in abandonment of lands held in trust for the Indians, and great losses to the tribes if those lands were disposed of on the open market.

McNickle also said the congress' resolutions claimed the federal government has shirked its responsibility by failing to properly survey timber and mineral resources on the reservations, and failing to settle water rights questions or make adequate use of reservation water resources.

The congress named W. W. Shor

of Davis, Ok., a Chickasaw, as president for the coming year. First vice-president was Ed Rogers, Walker, Minn., a Chippewa; second

vice-president, Frank George, Nepelem, Wash., a Colville; and treasurer, Mrs. Elizabeth B. Roe Cloutier, Portland, Ore., a Chippewa.

Indian Who Never Got Home

THE GOOD fight waged by Indian tribes for the right to be represented by attorneys of their own choosing has won the admiration and support of many non-Indian organizations concerned with the protection of constitutional rights.

Among the organizations which actively assisted in the Indians' appeal last January to Secretary Chapman, which resulted in the rejection of Commissioner Dillon S. Myer's proposed attorney contract regulations, were the American Bar Association, the American Civil Liberties Union, and the Congress of Industrial organizations.

A pamphlet, "The Indian Who Never Got Home: Subject People Within Our Borders," is an outgrowth of the collaboration. It includes in full the CIO statement on the right of Indians to be represented by lawyers of their own choosing. It also tells the story of one of the many discriminations to which Indians are subject.

Indians struggling to achieve full human rights will value the support and collaboration of their fellow-citizens. They will write to express appreciation for the good job the pamphlet does. Such letters, and requests for additional copies of the pamphlet, should be addressed to:

UAW-CIO Fair Practices and
Anti-Discrimination Department,
Solidarity House,
Detroit 14, Michigan.

INDIAN BRAVE

*He stands and looks toward the flaming west
As on his native land the sun descends;
The fire of his ambition quenched by want,
Dark eyes askance, he sees the alien there,
Despoiling his ancestral hunting ground.*

*His ancient craft and lore now obsolete,
Impassively he faces cruel fate,
And unassuming seeks his daily bread.
He questions not the stern usurper's right;
For hungry men impose no proud demands.*

*And not for him shall happy campfires gleam,
No dark-eyed maid shall greet his proud return
From hard-fought battles with a distant clan;
Quite vividly he sees his tribesmen now,
As dying remnants of a fallen race.*

*Denuded fields and ravaged forest lie
Where formerly the friendly teepee's smoke
Serenely rose above the verdant land;
The seed of stalwart sun-bronzed warriors now
Ignobly skulk and shirk in servile bonds.*

—P. B. PETERSON and N. PETERSON.

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Gargrave Supports Compensation

Native Voice,
429 Standard Bank Bldg.,
Vancouver, B.C.

Dear Editor:
In the constituency of Mackenzie there are 900 native voters, most of them fishermen, and it was my privilege to meet many of them in the last campaign.

In every speech during the past election I laid special stress on the failure of past governments to provide Workmen's Compensation coverage for our coast fishermen. I intend to make a special effort at the session in Victoria in February to force the government to provide this very necessary protection.

It is ridiculous to suggest that the widow of a mill worker should receive a life pension if her husband is killed in a mill accident but the wife of a fisherman should get nothing if he is drowned in a storm. This, of course, applies to compensation for injuries also.

You can be assured that any plan project for the preservation of Indian culture, art or craftsmanship or the furthering of Indian education or legislation will receive my fullest support.

Sincerely,
TONY GARGRAVE,
MLA for Mackenzie.

ALASKA NATIVE GETS HIGH POST

KETCHIKAN, Alaska — Rev. Walter A. Soboleff, native Indian of Alaska, late in May was elected moderator of the Washington Presbyterian Synod, which also includes Alaska and Yukon presbyteries.

His election marked the first time in the 63-year history of the synod that a native Indian has been elected to such a high post. He has been pastor of the Memorial Presbyterian Church at Juneau since his ordination in 1940.

Rev. Soboleff was born in Kilisnoo, a no longer existent town which once served as a whaling and herring centre in South-eastern Alaska. He holds a commission as captain in the Alaska National Guard and has been elected chairman of the Alaska Legislature three times.

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At opening of new school, Chief Lorenzo Bigcanoe and his three children (left to right, Albert, 15. Andrew, 14; Lorraine, 8) catch a glimpse of their family past in this 68-year-old document announcing the opening of the frame schoolhouse on the Indian Reserve on Georgina Island, Ontario, in 1884. The paper is signed by Charles Bigcanoe, grandfather of the present chief. Major D. M. MacKay, director of Indian affairs, holds the document he brought from Ottawa.

—Toronto Telegram Photo

Up-To-Date School Opened For Georgina, Ont., Indian Children

GEORGINA ISLAND. — Indian children on the Georgina reserve have more on their minds these days than their forebears did 150 years ago, when all they thought about was fishing and hunting. Today getting an education is far more important to them, and the fishing and hunting is a summer holiday pastime which is strictly secondary in their minds.

In order to give the 30-odd school-age children on the reserve a better chance at a liberal education, the Department of Indian Affairs officially opened recently a brand new school with almost all the conveniences of a large metropolitan school of southern Ontario. The former school built in 1884 was no longer suitable for holding classes.

On hand for the ceremonies which were witnessed by well over three-quarters of the 150 inhabitants, was Director of Indian Affairs Major D. M. MacKay, OBE.

Opening his remarks by announcing that after the speeches, school would be dismissed for the day, Major MacKay was almost made an honorary chief on the spot by the 30 pupils.

Chief Lorenzo Bigcanoe, himself a teacher, told the gathering that the new school was a far cry from the old frame school which he attended as a small child.

The history of the Indian school

dates back more than 100 years when a Methodist saddle-bag preacher, abandoned his horse in favor of a boat and started a mission-school on Georgina and Snake Islands.

That school was replaced in 1884 by a frame building costing \$445, and was officially opened on September 24, by Chief Charles Bigcanoe, grandfather of the present chief.

Unlike the quiet dignified opening recently, the opening of that year was announced by several Indian brass bands and special Indian choirs. The ceremony was called a tea meeting and a twenty-five cent admission charge was collected from all who attended.

In addressing the Indian parents at the recent opening, Major MacKay said that the new school was

an indication of greater and better things which would come to the Indians not only at Georgina but all across the Dominion.—Toronto Telegram.

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Poet's Festival At Abbey Dawn

By WALLACE HAVELOCK ROBB

On the plateau of the Pinnacle of Pan, the height overlooking the River of the Iroquois (St. Lawrence) and the Adirondack Mountains, in the Moon of Strawberries, a Mohawk Council Fire was held at Abbey Dawn, near Kingston, Ontario, as part of the Poets' Festival. About 300 were present, poets from all over Ontario and New York State, Boy Scouts from all Eastern Ontario who were encamped in Abbey Dawn Sanctuary, and the general public. Mohawks from Hogansburg, N.Y., U.S.A., and Tyendinaga, Ontario, were in full costume.

The Council Fire was directed by Aren Akweks, "Far Eagle" (Ray Fadden) the distinguished Mohawk author and historian of the Akwesasne Mohawk Councillor Organization, St. Regis Reserve, assisted by Chief Benedict of Hogansburg.

Wilson MacDonald, poet, Toronto, paid tribute to, and recited

his poem to, Pauline Johnson; poet Wallace Havelock Robb (Gon-rah-gonh O-don-yoh Gowa, "Great White Eagle", Ga-nay-dah-non-dak-toh, Pine Tree Chief) recited his Elegy for the late Kajeje Yohsta, Mrs. Henry A. Brant, of Tyendinaga. Mr. Brant (Day-hoh-doh-day, "The Silent One") "Keeper of the Bell", Gitchi Nagamo, "A Beautiful Song", started all the ceremonial peals on this world-famous bell named in Honour of America's first poet, the Redman.

Frank C. Irwin, Executive Director, Boy Scouts of Ontario, Toronto, Arthur L. Jackson, Field Commissioner, Trenton, and Kingston Commissioner of Boy Scouts, Ian MacLachlan were present, and Big Chief Robb was decorated by the Boys Scout organization. There was a dance in honour of Wilson MacDonald for his tribute to the Mohawk poet Pauline Johnson, and a dance in honour of the Pine Tree Chief, "Great White Eagle", for his tribute to the Mohawk poet

Six Tribes On N.A. Indian Executive

In the fall election, the North American Indian Club elected the following officers: President, Lewis Adams, Ottawa; vice-president, Teofilo Lucero, Taos Pueblo; secretary, Norbert Hill, Oneida; treasurer, Mrs. Hannah Aikens, Delaware; trustees, Mrs. Alice Jacobs,

Kajeje Yohsta (this tribute was printed for the first time in The Native Voice).

There were several other fascinating dances. "Far Eagle" gave an outstanding, historical address on Deganaweda and the Six Nations, reading from wampum; his audience was spellbound! Much literature on Mohawk lore was sold, afterwards, in aid of the Deganaweda Memorial Fund. The Memorial to this peerless statesman of America, Deganaweda, is soon to be erected at Tyendinaga.

Mohawk; Robert Carey, Chippewa; and Chester Diabo, Mohawk.

Going into its thirteenth year the North American Indian Club has its sights set on raising an educational fund to help our young people further their education. This is to be done through the 50th anniversary of the Ford Motor Company, and the assistance of the people of Dearborn, Michigan. They include Dearborn Historical Society, Dearborn Historical Commission, Chamber of Commerce, Ford Motor Company, Henry Ford Museum, Father and Son Indian Guild, D. A. R. Dearborn Exchange Club, Kiwanis, Y.M.C.A., and others.

The North American Indian Club would like to contact anyone who has Indian handicraft to sell. Write North American Indian Club, 2230 Witherell, Detroit, Mich.

Lower Kootenay Reserve

By LOUIS P. WHITE

By the time you folks read our news, it will be Christmas, so I wish every reader a very, very Happy Christmas.

Well, we lost two of our oldest Indian tribe. Our people are still mourning for them. They are John Alexander, 72 years old, who drowned in September, and Mrs. Felicity Jacobs, blind woman for many years. She died November 21 at the age of 78.

Old Saint Ignatius (Swasa), known as Thomas Swanson, is very ill in the hospital, age 68. Well, all for that sad news; we come to some other good news. Isaac Basil was a proud daddy in September — that's Mr. and Mrs. Ike Basil.

Well, we won second prize in dancing again. Last Fall Fair, our table of bead works and buckskin took the eyes of people. They were praised by the people who looked it over. Mr. and Mrs. L. P. White won four first prizes and two second prizes. Mr. and Mrs. Louie Ernest won two first prizes and three seconds. Mrs. Isabel Louie won one first prize and one second. Everybody was happy.

Well, we never had to cast our votes to elect our chief and councillors. All that was necessary was to nominate them.

There was no opposition for the chief and councillors, so it was all over when nominations closed.

Chief Lazarus Louie was again elected Chief for two years. Louis

P. White, 1st Councillor; Isaac Basil, second councillor — all two-year terms — so that's the way it stands.

We finally got our foundation put up for our next four new houses, and one basement foundation, and one house to be moved on top of this basement. The contractors, Jack and Tom, will be back around the middle of January to complete the houses. In the meantime, we are just about going to move into some of the new houses — new ranges in the house and water. What a place to live! Fit for a Chief.

Some of our neighbors across the boundary live in Idaho, that's Bonner Ferry, were down here yesterday and today inviting us to their Thanksgiving doings. Well, so long folks.

*Jesus
the Light of the
World*

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A Letter From California

Native Voice Newspaper,
Mr. Hurley,
Standard Bank Building,
Dear Madame:

I am writing you in regards to the newspaper, The Native Voice, which you are in charge. I was into your office around the end of this year enquiring about some articles to be written by me for your paper. I am now in Folsom Prison, here in California, and would like to know if you could have the paper sent to me here. I will try to write those promised articles while I am here if you feel

you can still use them.

In the meantime I would greatly enjoy reading about the people at home from your paper. And I also feel the other Indian boys who are here would enjoy it. They may get some inspiration from it or at least find out how the people of Canada compare with their way of living. Those I meet are continuously asking how our reservations compare with theirs, along with the government's treatment.

Speaking of government's treatment, I am enclosing a clipping from the Los Angeles Mirror dated

October 24th of this year, which may be of interest to your paper.

I must also add, I congratulate you on your marriage to Mr. Hurley, who I have always admired, though I never met him. I wish you both the best and hope you

get all the happiness you rightfully deserve. As I think you are both wonderful people.

So, till I hear from you, I remain,
One who has gone astray,
P. H. REID,
California.

California Indians To Get \$75,000,000 For Land Taken in Gold Rush

Twenty-five thousand California Indians, descended from the first settlers who were deprived of their land in the Gold Rush days, stand to receive an average of \$3000 each in final settlement of their claims. The U.S. Supreme Court has ruled that the Indians had the right to sue the government.

In effect this put the final seal on a court adjudication giving them something more than \$75,000,000 for the 75,000,000 acres of land taken from them.

The Bureau of Indian Affairs in Sacramento announced recently that the lone question remaining was proper apportionment of the funds. It will figure out about \$1.25 per acre.

From the final sum, a previous award of \$5,000,000, made several years ago, will be paid.

All Indians who are descendants of those who were on a special census compiled in 1928 by the Indian Claims Commission will be eligible to participate in the final accounting.

John W. Preston, former justice



BIG WHITE OWL
Eastern Associate Editor

of the State Court of Appeals, has been active in pressing for a settlement for California's first citizens. He said present ownership of the original fund will not be affected.

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